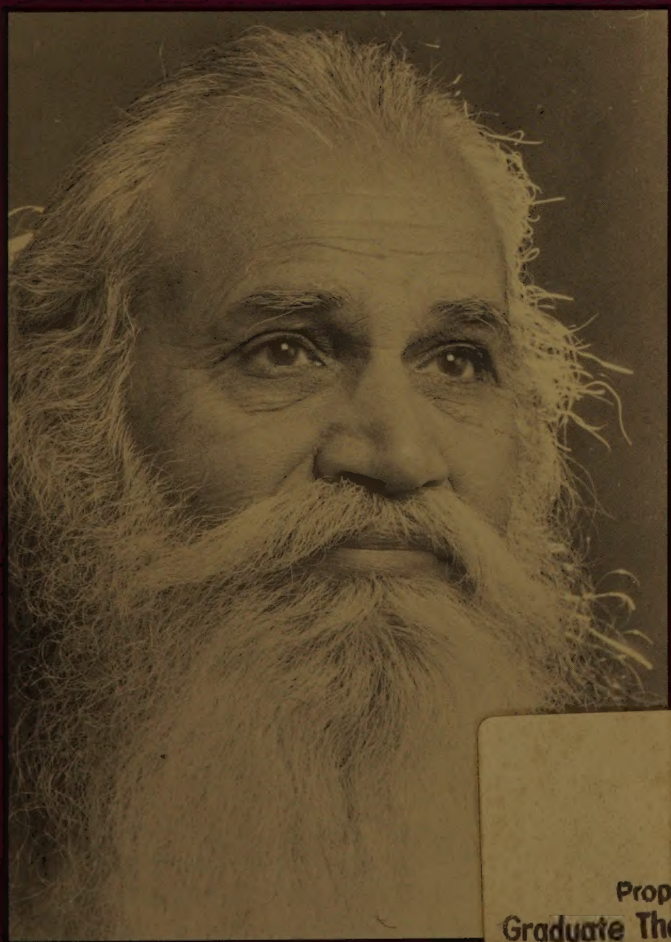


# Integral Yoga®

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA

September/October 1989

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Graduate Theological Union

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# UPCOMING EVENTS WITH SRI GURUDEV

## SEPTEMBER

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1-2	Montignac, FRANCE	Integral Yoga Retreat continues
2-10	Zinal, SWITZERLAND	Annual European Union of National Yoga Federations confer- ence
29	New York, NY	Public talk
30	Hartford, CT	Hindu Temple Inauguration

## OCTOBER

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4	Charlottesville, VA	Lecture for Charlottesville Peace Center
27-31	INDIA	Diamond Jubilee Tour

## NOVEMBER

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1-26	INDIA	Diamond Jubilee Tour continues
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**Please note:** Sri Gurudev's very busy schedule is subject to changes and additions. Please contact the Integral Yoga Institute nearest you or Satchidananda Ashram-Yogaville for updated information.

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## INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga - including Hatha, Raja, Karma, Bhakti and Jnana Yogas - as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living, are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga centers.

The LOTUS (Light Of Truth Universal Shrine) - a shrine dedicated to the Light of all faiths and to world peace - is open to the public and is located in Yoga-ville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

## LETTERS TO

Beloved Gurudev,

On the occasion of your 40th anniversary of Sannyas and the year of your 75th Jayanthi please accept [this gift] as an expression of my heartfelt love and appreciation for you and all that I have learned from you. Please understand that I can never adequately express how grateful I am.

The cardiovascular research that my colleagues and I have been conducting is based on your teachings. As you know, our work is demonstrating the power of Integral Yoga to help prevent and even reverse severe coronary heart disease. It is my sincere hope and prayer that our research findings can help open the door to your teachings to an even wider group of people.

With best wishes for your continued health and success.

-Dr. D.O.  
Sausalito, CA

I am writing just to tell you how much I love you and how you, in your physical form, continue to be a living model of achieving the state we are all moving toward. That is an inspiration for me—to see, in human form, one who has already awoken. Your teachings are my ladder, and you are the rock and foundation in which the ladder is rooted.

I cannot begin to describe and express thanks to you for how you have been and continue to be my refuge.

-S.F.  
New York, NY

During this Guru Poornima, we are again taking the opportunity to rededicate ourselves to the teachings whose greatness you have exemplified all these years. Though these words of recommitment may seem boring, the commitment is never boring.

# SRI GURUDEV

because Yoga practice is always revealing. The same thing is never exactly the same.

We need the teachings in order to survive the world. We need your example to prove to us that it is possible to realize the goal.

-A. & M.M.  
*Buckingham, VA*

I wish to express my sincerest gratitude for the assistance that you have provided me on my path. Although we have only met briefly, there were many occasions where I felt that I was receiving your guidance and blessings. At times, while you spoke at Saturday satsangs, your words were so relevant to my situation that I felt you were speaking directly to me. These experiences, as well as merely observing your mannerisms, greatly increased my faith in the Yogic sciences and the divinity of humanity.

I strongly considered becoming a member of the Integral Yoga sangha, but the doctrine of Tibetan Buddhism has become my path. I even feel that somehow you were of assistance in my establishing Mahayana as the method for me.

I feel that your blessings were with me on my transition to Buddhism. [At one satsang] you were answering someone's question, and what you said hit home with me. You talked about coming to a fork in the road and having to make a decision. But I feel that your role in my decision was even more subtle than that.

For a guru to help someone find what is right for that person even when it means sending that person elsewhere is the sign of a truly wise and selfless servant of humanity.

Again, thank you.

-J.G.  
*Charlottesville, VA*



## **Integral Yoga® Magazine**

**Founder-Sri Gurudev**  
Sri Swami Satchidananda

**Editor**  
Swami Prakashananda Ma

**Art Director**  
Prema Conan

**Circulation**  
**Editorial & Production Staff**  
Swami Vimalananda Ma  
Chandra Lipscombe  
Pushpa Smith

**Printing**  
Charlottesville Press

**Photography**  
Swami Sharadananda Ma  
Swami Premananda Ma  
Divine Life Society  
Ganesh MacIsaac

**SRI SWAMI SATCHIDANANDA** (called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, Paths are Many." His main residence is in Buckingham, Virginia. In response to invitations from all around the globe, Sri Gurudev travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books and visits to centers around the globe in the fields of education, religion, health and Yoga.





*Following the Guna Poornima ecumenical worship service, Sri Gurudev gave an inspiring talk.*

# YOU HAVE TO DO YOUR PART

## Satsang with Sri Gurudev Swami Satchidananda

### God Loves Me When I Sing

*Question:* I have heard the expression, "God respects me when I work but He loves me when I sing." Do you agree with this idea? How can one achieve a balance between work and art?

*Sri Gurudev:* I certainly agree with that idea. We all have to work to eat, to live. So, why not combine the two? Work and sing. Sing and work. Then the work itself becomes an art. I always say that you play when you work. Sing and dance. There's nothing wrong in it. Because work also has to be done. If you just forget about it and just go outside and sing and dance, who will feed you? When the stomach wants food, you have to do some work for that. So make the entire life a dance, a song. That's easy. A combined work. And, of course, when you finish your work, when you finish your eating, if you have some spare time just to sing and dance, go ahead, do it.

### Enthusiasm in Work

*Question:* I have lost enthusiasm in my work. How do I go about creating it or getting myself to work enthusiastically and with all my heart? Should I change jobs if the enthusiasm is not there?

*Sri Gurudev:* Well, if you change jobs because you are not enthusiastic, how long will that last? Very soon you will lose enthusiasm there also. And then you will have to keep changing. Instead, find out why you lost your enthusiasm. What created the enthusiasm in the first place? If you found an

enthusiastic attitude in the beginning based on something temporary, then it naturally didn't last long. But if you based your enthusiasm on something real, a high goal, then the enthusiasm never fades. It might fade when you finally achieve your goal. "Oh, I achieved it; now what?" If you keep in mind the goal that created that interest, until you reach it, it continues. So, to maintain the enthusiasm, keep the goal constantly in your sight. Then everything else becomes secondary.

There is a beautiful poem which says, that if a person keeps that goal in mind, always in front of him, that person will not worry about what others say, who criticizes. He or she will not even wonder "Am I sleeping? Am I eating? Am I hurt? Is my body aching?" They won't even think about all that. They just keep going. Somebody has to stop that person and say, "You seem to be tired. Please rest." "You haven't eaten. Please eat something."

How many scientists forget themselves completely? Their family, their food, their sleep. They simply got locked into the lab. And that's how they were able to invent things. All the discoveries happened that way. And in spiritual life you are trying to discover something much more important. Not something temporary. In the name of God, great saints forget everything. They think of God constantly.

So the way to maintain the enthusiasm is to keep your goal in mind constantly. Everyone should have a goal. "What is that that I want to achieve in my life? Have I achieved it?" If the answer is no, "Then why should I lose my enthusiasm? I have not yet



achieved what I wanted. I will not give up." Because if we allow the mind to give up and run—"Oh, that's too difficult; I want to change."—it's almost like constantly changing friends, changing partners. There's no end to the changes. There's no commitment then.

There were great, great sages and saints who just did nothing but one thing. A barber; he didn't do anything other than shaving people. A potter; he didn't do anything other than throwing pots. A cobbler who didn't do anything other than make shoes. There were saints like that.

Sometimes I visit monasteries and ask the monks, "How long you have you been tending the cattle?" "Oh, eighteen years." At one Benedictine monastery, even now there are many people who do nothing but take care of the pigs. They never get tired of it. It's not just a comfortable job. They say, "It was given to me, I am happy to do that. It's God's work. They're not just pigs; they are God's children, and I am taking care of them."

If we have that ambition, if we have that vision that we are doing everything for God, in the name of God, then no work is menial or superior, they're all equally good.

It reminds me of one swami I know in Rishikesh. He was just an ordinary person when he came to Sivananda Ashram and got into the kitchen. Today he's very old, retired. He still goes into the kitchen to see what is happening there. And that's all his service, his worship, his meditation.

Work is worship. You don't have to change worship if you enjoy what you are doing. If anybody says, "I am tired of doing



this. I want a change of job," that means you were not doing it with the proper attitude. That's the proof. Your attitude was not correct. You were not enjoying the work. If you are not enjoying it, then it becomes a labor, it loses its charm.

### What is Speaking? What is Listening?

*Question:* When one practices witnessing the mind, what part of the mind is involved? Does the *buddhi* observe the

*manas*? When one hears the still, small voice of the soul or the conscience, what exactly is speaking and what part of the mind is listening?

*Sri Gurudev:* The mind functions in various levels. *Manam, manas, chitta, ahamkara.* They have divided into four departments. All, total is *chitta*. The witness part also is mind. It is the mind witnessing. That's why very often we say, "I know I was right." Who knows who was right? "I know I made a terrible mistake." Who made a terrible mistake and who knew that? The mind. The knowing part is the mind.

So if you could develop that "knowing" part, the conscious part, the part aware of everything, then you would gradually put yourself in that position. You are just the knower. You know part of the mind is functioning. Sometimes it's happy; sometimes unhappy. Sometimes it's obedient; sometimes it's rebellious. But you are only witnessing. It's also a part of the mind. But if you develop that gradually and build that kind of awareness, or you slowly identify yourself with that awareness part of the mind, very soon you will see that there is



another awareness behind it all. This witnessing part of the mind gets its energy, gets its light from another Supreme Witness. That is the Pure Self, or the God within.

But you won't realize that until you become the witnessing part of the mind. When you become the witness part you are separating yourself from the other parts of the mind. You are literally liberating yourself from the other identifications. And then, when you are more established here, you will see something similar but more permanent, the Pure Self. You will begin to see, "Ahh, we look the same. I don't seem to be different from that." The total mind will never become crystal clear. It's not made for that purpose anyway. Still there will be a rebellious part, unhappy part, happy part, fighting part, jumping part, wanting part. That will always be. The mind is constantly changing. But the better part of the mind, the knower, separates itself and becomes still. When it becomes still and clear and crystal-like, then you can experience that you are not different from that true Self.

That knower disassociates itself from the rest. And, at that point, even the knower part of the mind loses itself. That is more or less final. *Nirvakalpa samadhi* it is called. All that remains then is just the Self. At some point, yes, you see the world as a witness, a drama. And then you watch the drama. There's nothing wrong in watching the drama. Why not? We all enjoy watching dramas. But don't *take part* in the drama. When the actor cries, don't sit there and cry. Watch, enjoy. And then, when you are tired of watching the drama, turn around and watch the source. It's all beautiful to say and nice to hear but it has to be experienced. That comes only when you insist that you are the knower and that the other part of the mind is just functioning mind.

Which part of the mind listens? The pure part. When you become aware of that, then you are able to identify yourself with the Higher Self, instead of identifying yourself with the lower mind.

## Auspicious Directions

*Question:* If God is equally everywhere can I only meditate facing certain directions such as north or east for meditation? What does one do if the only spot he or she has for an altar does not face an auspicious direction?

*Sri Gurudev:* That reminds me of the life of a saint. Once he went to Benares, the holy place. In those days, they walked miles and miles and miles. When he went into the shrine he felt tired, and he just laid down. After a few hours somebody walked in and saw him sleeping with his feet pointed toward the Sivalingam—the main deity in that shrine. Normally, you know this is considered very disrespectful and even sacrilegious. The man who just walked in said, "Swamiji! Swamiji! Swamiji!"

"What's the matter?" asked the saint.

"Your feet are facing God!"

"Oh, I'm terribly sorry. I was so tired I didn't even see all these things. But I can't even seem to move my legs now, I'm too tired. Could you just lift my legs and move them to the side?" He picked up the legs of the saint and moved them. Immediately a Sivalingam appeared where the saint's feet were pointing. So, he moved the saint's feet again; again, a Sivalingam appeared. It happened again and again.

"Swamiji, what is going on?"

"Oh, what can I do? Please find a place where God is not so I can put my feet properly." Then the man realized his folly and fell at the saint's feet. When you transcend a certain limit, then it doesn't matter, you know God is infinite. But mere knowing is not enough. If you really experience that, north, south, northeast, northwest, up, down, it doesn't matter—everywhere you will see God. Then you can face anywhere you want.

That doesn't mean there's something wrong with being aware of directions at a certain stage. All these disciplines are used in the beginning so that you get used to certain things and you can control your mind and discipline your life. So all these disci-

plines have a good purpose. In the beginning unless you make certain conditions like this, you take everything for granted—it becomes cheap to you, not holy. In those early stages, the more conditions, the more respect you have. You become more aware of it.

It's just to trick the mind in a way. If I simply give you a special stone without saying much about it, you will probably soon leave it and forget it. But if I say, "You know, this came all the way from the Himalayas. It's a special, special pebble with a lot of holy vibrations. Always treat it with reverence. Keep it in this certain special way," then you won't even put it down, you'll carry it with you. The more you respect something, the more you will use it, the more you will practice it, the more you will benefit.

### Changing Clothes

*Question:* I am confused about the death experience. You say we fear it because we have experienced it before, but that it's like changing clothes. Then why is there pain, if there is any?

*Sri Gurudev:* The pain is not in changing clothes. The pain is getting rid of the attachment to your old clothes. "I got it! I paid so much!" Or "My Dad gave me this; I can't give it up." So it is only the attachment that causes pain. But if you know that by giving up you are getting another better one, newer one, you will even welcome the change.

The body is, after all, just a body, just a vehicle. Yes, we should take excellent care of it; if there is any problem, do our best to repair it. But when you can't do anymore, when it has served its purpose, let it go. If you know the truth, you'll be happy. So the fear of death is due to the lack of the knowledge of what is death, what is life, what is birth.

### Don't Ever Think You are Alone.

*Question:* I feel as though I will never forge through all the veils covering my true nature. Is it in the end strictly God's Grace that gets us there?

*Sri Gurudev:* Not at the end. God is with you even now; even now God is helping you. Don't ever think that you are alone. But, at the same time, you also have to do *your* part. God helps those who help themselves. Don't put the entire burden on God. God will take the entire burden when God thinks that you cannot do anything more. Remember that.

You know the story of a great devotee of God. For every little thing he would cry to God: "God, please come and help me. Be with me always. Walk with me always." Whenever he really felt that way he would even see the footsteps of God walking with him. When he looked back he would see four footsteps, two sets of footprints. He was always happy. "God is walking with me." One time he was so tired he could hardly walk anymore. And he cried, "God, please, please help me." After a while, when he looked back, he saw only one set of footprints. He felt terribly sad. He cried more, "God, when I needed You more, You left me. Other times You were always walking with me. Now, when I really needed You more than ever, I didn't see Your footprints. How could You desert me?"

Then he heard a voice. "My child, don't cry. I am always with you. Look back carefully. Those footprints are mine and not yours. I was carrying you. You couldn't walk anymore, so I carried you. That's why there is only one set of footprints."

God never, never lets us down. Never. But that doesn't mean we should not do our part. Let's honestly do our part. And then leave the rest to God.

Say, "God, you know when to walk with me, when to carry me, when to even let me go all alone. I leave it to You." That's complete faith in God. Fortunate are the people who can have that kind of faith.



# GOD IS IN ALL THINGS

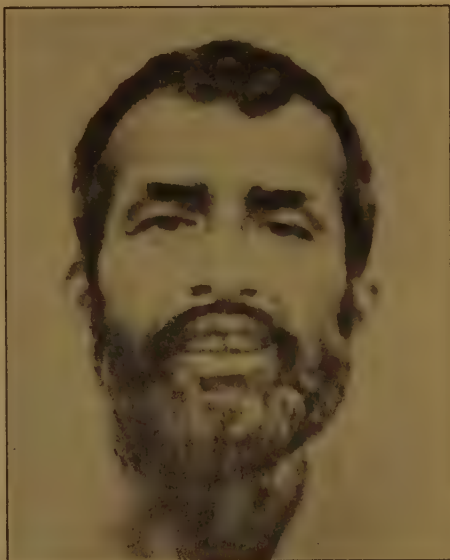
by Sri Ramakrishna

In our dealings with men, all that we can do is take heed that we mix with the good and avoid the company of bad people. It is true that God is even in the tiger; but surely it does not follow that one should fall on its neck and hug the brute to one's bosom.

Someone may say, but why should I run away from the tiger seeing that after all it is God in one form? To this, the answer is: those who wish you to run away from the tiger are also God manifested in other forms. Why should we not pay regard to *their* words?

In a certain forest, there lived a holy man who had a number of disciples. One day he taught them saying, "God is in all things. Knowing this, we should bend our heads in adoration before every object in the world." It chanced that a disciple of his went out to gather firewood for the sacrificial fire. Suddenly, he heard a shout, "Get out of the way! Get out of the way! Here comes an elephant rushing madly about!" At this, everyone ran away except this disciple. He reasoned within himself, "The elephant is God in one form; why then should I fly away?" So he stood where he was, saluted the elephant as the Lord, and began to chant His praises. The driver of the elephant continued to shout "Run away! Run away!" but this disciple would not stir a single step. At last the elephant seized him with his trunk and cast him to one side. The poor boy, stunned, scratched and torn, lay bleeding on the ground.

His master heard of this and came with his other disciples to the spot. They carried him home and applied restoratives. When he came to himself, they asked him, "Well, why



did you not quit the spot when you heard the man shouting that the mad elephant was coming?" The boy answered, "Our master once told us that it is God who reveals Himself in man and in every other living creature. I looked on the Elephant-God and thus did not care to quit the spot." His guru said, "My son, it is indeed true that it was the Elephant-God that was coming. But what about the Driver-God; did he not warn you to get out of the way as the Driver-God? It is true that God manifests Himself in everything. But if He is manifest in the elephant, is He not equally manifest in the driver? Tell me, then, why you paid no heed to God's warning voice."

# THE INTEGRAL YOGA YANTRA

by Sri Swami Satchidananda

Integral Yoga is a complete Yoga, and our Yantra is also like that. It is a representation of the entire Cosmos. It is not just some diagram or drawing I invented for a logo as many people once thought.

What is the purpose of a yantra? Sometimes external images are used in meditation or worship to symbolize or express certain divine ideas and qualities. In fact, that is why God is often worshipped through various externals such as idols. But some people feel that idols are too much like human beings. They want to worship something more unlimited so they choose yantras or geometrical figures.

Where do the figures come from? When mantras (sound formulas), or divine ideas are meditated upon, certain images are brought out, something like liquid crystalizing into solid form. These geometric figures are actually crystalized mantra forms. So a yantra is a physical expression of a mantram—a mantram being a Divine aspect in the form of sound vibration; a yantra is the form as a geometrical figure.

## The Entire Creation

In simple language, as I said before, our Integral Yoga Yantra represents the entire creation. Each part of the Yantra corresponds to a different aspect of the Cosmos. According to Yogic thinking, God, or the Cosmic Consciousness, is originally un-



manifest—just by Himself (or Herself, or Itself). As He begins to manifest, His first expression is as sound vibration. The Bible puts it, “In the beginning was the Word, and the Word was with God, and the Word was God.” Here, “word” means sound.

In Sanskrit they say something similar, but take it a step further: “*Nada, Bindu, Kalaa*,”—the sound, then the dot, then the art or rays. Because if God manifests as sound, you can’t see anything. What is the smallest expression which you could see? The *bindu* or dot. It should be the smallest possible particle. But, of course, if it is that small we can’t see it, so in the Yantra it is shown as a large dot in the very center. The *bindu* represents the first physical expression, the very core of the Cosmos. It is that dot which then expresses as *Kalaa*. *Kalaa* means the different aspects or literally the different rays or different arts.

## The Three Rings

The next expressions are the three rings of different hues surrounding the *bindu*. They represent the three *gunas* or basic qualities of nature: *Sattva* (balance), *Rajas* (activity), and *Tamas* (inertia). In the yogic thinking, everything in this universe manifests uniquely because it results from a unique combination of these three. All differences in the phenomenal world are due to



the variations of these three basic qualities.

Then you see the hexagon around the three rings. This can be very well explained with an example from science. If you take a photograph of a crystal, you will see that its normal shape is six-sided. That's why the Yantra has the six triangles around the center. It means that the first speck of matter expresses itself as more complex matter like a crystal.

### Siva-Shakti

The six triangles are actually a combination of two larger triangles, one pointed down, the other up. As one triangle passes through the other, you get this six-sided figure. The triangle with the apex upward represents the positive or masculine aspect; the inverted triangle is the negative or feminine aspect. In Sanskrit this concept is called *Siva-Shakti*. It is a combination of the male and female, equally represented. There is no inferiority or superiority for either aspect; they blend perfectly together and whichever way you turn the Yantra, they remain the same. So it makes a complete whole, and this itself represents the entire *Nirguna* (unmanifest) as well as *Saguna* (manifest) aspects of the Supreme.

### The Petals

Once the triangles come together, the hexagon could then represent something else also: the six basic *tattvas* or principles—the five senses and the mind as the sixth. The six-sided crystal then manifests outward in further expansions of the primordial energy and matter. Why and how does this happen? Out of love. So all the beautiful lotus petals represent the loving manifestation.

Another way of explaining the petals is that the eight inner petals represent the subtle elements, while the sixteen outer ones indicate their grosser manifestations.

Then you see the three large circles surrounding the lotuses. They indicate how these elements further express as the three worlds: causal, astral, and physical. But even

that is not the end. The Divine expression is unlimited. That is why the circles are framed by a square with gaps pointing outward, representing the infinity of creation.

### Tradak

Generally the Yantra is used for the practice of *tradak* (open-eyed concentration exercise or gazing). To practice it, sit in a meditative pose, having a picture of the Yantra at eye level in front of you. Gaze gently at it, holding the main part of the attention on the central dot. Do not strain the eyes. After some time, close the eyes and visualize the form mentally. When visualization becomes difficult, open the eyes and practice the gentle gazing again. Start by gazing for just a few minutes and then gradually increase your practice.

You might wonder about the various colors of the different parts of the Yantra. Colors, again, are the expressions of various sound forms. They may vary for different individuals. When you meditate on the Yantra, you may get different glows or colors.

After some months, the visualization will become easy and your meditation will go deeper. When you are able to see the entire Yantra clearly from the core to the extreme edges, your concentration will be really powerful. Your mind will be well focused, and along with that, by thinking of the significance behind it, you will be in communion with the entire Cosmos because the Yantra is a complete image of that; it is not one-sided or partial in any way.

### Faith

Actually, it is impossible to explain and rationalize everything by intellect alone and expect you to accept it. That is why for many years I never even said much about our Yantra, what it means or why we use it. Somehow my way of presenting things is a little different. I simply said, "Let it be there." If you have faith in it, you will do it and get the benefits. Even without the faith,

it is enough if you just feel, "Well, Gurudev gave it to us; he wanted us to respect it and keep it on the altar, so we are doing it."

"*Mantra Mulam Guror Vakyam*"—the basis of all the mantras is the word of the Guru. If you have the faith, whatever he gives you becomes your Deity. Your own faith in the thing he has given begins to

work. But that faith cannot easily be developed by rationalizing. I know many people want to know "Why? How?" They want intellectual satisfaction. But our intellects have a lot of limitations. They cannot understand everything. At a certain point we have to rise above that in our hearts, through faith.

---

## WIZARD'S APPRENTICE

by Gita Wenzel

My Beloved Guru, who abides in all things,  
Crowned with Light, Thou art my majestic King.  
Mischievous eyes that sparkle with Truth,  
A smile that is an overflowing fountain of youth,  
Your entire existence is a rushing river of love,  
An understanding as vast as the sky above,  
Gentleness that is felt deep within my heart,  
Yet a firmness that pierces my ego like a dart,  
The grace of an eagle, soaring high and free,  
Reaching beyond the depths of immortality,  
Lotus Feet that emanate the purity of Your entire Being,  
So beautiful to behold, I often wonder if I am dreaming,  
But You are the only reality of this illusioned mind,  
The True Self within that is releasing the binds,  
A burning process that seems to be never-ending pain,  
Causing me more than once to jump out of the flame!  
Yet only to find that the real pain lies outside,  
Leaving me no strength, being pulled in with the tide.  
O Mystical Wizard, allow me to be an apprentice to Your knowledge of life,  
Let me continually serve, leading me from strife.  
I am Yours, do what You must  
To remove my doubt and fill me with trust.

OM SHANTHI



# HANDS-ON COOKING

by Rev. Bhavani Miller

I have occasionally heard cooks say that they enjoy baking bread when they are angry so that they can work out their frustrations in the kneading of the dough. Nothing could be further from my experiences of successful cooking and eating. Things never turn out well when I am angry or upset, and the food is never satisfying or easily digested.

I prefer to cook with all the love and calmness I can muster. Instead of charging your food with anger and negativity, you can offer your powerful, loving vibrations to all who eat the food. This, combined with the life force of the wholesome foods you are preparing, will provide your family with a sense of deep satisfaction that the body and spirit are being nourished. In fact, Sri Gurudev and many other spiritual teachers have said that the manner of

food preparation is more important than what ingredients are used. Thus, food that is not so nutritious but is lovingly prepared can actually be better than the purest ingredients prepared in anger.

Cooking with love can be a powerful experience for the cook as well, and there are many techniques you can use to actually experience the energy of love you are putting into the food.

First, begin with a clean kitchen. This

way your mind will not be distracted by the mess and the cooking can proceed in an orderly and calm way.

Next, begin each cooking session with a short prayer or meditation to help you feel centered and clear about the job at hand. Think of the people you will be cooking for (including yourself) with love and affection

and ask that you be able to offer the love in your heart through your hands. Some people like to imagine that they are always preparing food for Sri Gurudev—this really keeps you focused.

Each time you touch the food feel that you are charging it with your energy. This is not really “your” energy but rather universal love that is simply passing through you. This is not just some intellectual idea, you can actually feel it.

Try some of these simple

suggestions:

Hold palms facing each other about two inches apart in front of your heart. Let shoulders and face relax and feel that your heart’s love is spilling out through your hands. Now move hands six inches apart and notice how this feels. Move hands closer again and after a few moments move them apart once more. You will be able to feel a palpable energy between your hands that will often



feel warm. Keep the awareness of that warmth as you prepare food and you will be amazed at how things turn out.

There are many other ways of keeping the energy flowing while cooking. Try doing two or three slow sun salutations. At the end stand straight with hands slightly cupped; and feel the warmth in the hands again. Using your mantram as you cook is another sure fire way. If you usually use appliances in your cooking, try using your hands instead. It may take a bit more time but your food will have that homemade quality that is impossible to duplicate.

If you cook with the radio or television on, try silence instead.

## TOFU BURGERS

This recipe has lots of hands-on procedures so you can play with supercharging the food. I developed this because I could not find a good burger recipe that would hold together in the pan and that did not call for eggs or other unacceptable ingredients. It is also a good way to get your kids (and adults for that matter) to eat some excellent ingredients that they might not eat in other forms. Our carpenter, who claims to dislike tofu, regularly requests these burgers when he works at our house. The last time I made them, our two-year-old son ate them three times a day until they were gone. He also loves to help me put good vibrations in them.

This makes eight to ten large burgers. It stores well in the refrigerator, and you can also freeze pre-made patties, though they tend to fall apart more and lose some of their vitality.

### Ingredients:

- 1 lb fresh tofu, drained
- 2 large carrots, grated
- 1 cup sunflower seeds, or  
roasted pecans or walnuts, ground
- 2 small onions minced finely, or  
grated about 1/3 cup
- 2-3 tbs tamari soy sauce
- 2 tbs toasted sesame oil
- 3-4 cups leftover cooked rice
- 1/2 cup dry parsley
- 5 grinds fresh pepper
- 2 tbs dried or fresh chives
- 1 tsp cumin powder
- 1 tsp oregano
- 1 tsp garlic powder
- 1 stalk celery, finely minced or  
1/2 tsp celery seeds

Wash your hands and feel the energy between them. In a large bowl, crumble the tofu into tiny pieces, squishing it between your fingers. Add remaining ingredients in any order. These quantities are just suggestions, so change or add as you please. For example you could substitute scallions for the onion. Just make sure that everything is very finely minced or the burgers will fall apart. Vary the seasonings to your taste but do not use so much that the flavor is muddy or that your tastebuds are overwhelmed. You can also use grains other than rice. Rice works best when it has been cold first, millet works best while still warm.

Now for the fun! Dig your hands into the bowl and squeeze the mixture between your fingers as you bring your hands into a fist in the middle of the mixture. Keep working with the tofu burger mix like this until it gets smoother and more homogeneous.





ous. At this point it will hold together rather than crumbling. Take your time and get your family into the fun. When it is ready, wash your hands once again in cool water. Clean hands will keep the mixture from sticking to your hands as you shape the burgers. Make each burger with a baseball size amount and shape into almost flat patties. Make them carefully so that the burgers are firm and smooth. If they are too thick they will not cook through.

Heat a heavy skillet over medium heat. Add several tablespoons of light sesame oil or extra virgin olive oil, let the oil heat slightly, and add the burgers. Let them cook

over medium heat for several minutes and then reduce heat to lowest setting. Cover. When bottoms of the burgers are well-browned (check after five to ten minutes) turn them over. Cook on the other side for about ten minutes more. About three minutes before they are done you can add slices of cheese for a great taste treat. Timing will vary depending on the thickness of the burgers so develop your own timing. Just be sure to cook them slowly enough so that the middle gets hot.

Other toppings could include: salsa, guacamole, sauerkraut, or the usual burger toppings.

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## THE POWER OF THE MANTRAM

by Aruna Reifman

One day early in the afternoon as I was riding the New York subway home to the Uptown IYI from work at the Downtown IYI, I was to learn just how powerful the mantram is.

I decided to stand at a pole near the doors even though there were plenty of seats. I glanced around the car I was in, noticing a young man standing at the next pole down, near another set of doors. I didn't pay too much attention to him and continued to look around the car. I noticed that there were several other people in the car, sitting down. They were either reading or taking naps, doing whatever they could to give themselves some space in the crowd.

After a short while I realized the man at the pole had a switch blade knife. He made sure I saw it. It was obvious that he was saying, "Look out; when I get a chance I'll use this on you." I didn't know what to do.

I knew that the station where I got off would be empty. I said to myself, "Stay calm; say your mantram." I did everything I could to keep my mind on the mantram—this wasn't easy—while I kept a eye on the man so he couldn't sneak up on me. I started to count off the stations until mine, trying not to panic and continuing to say the mantram and trust in Gurudev.

Just as the train entered the station before mine, the man put the switch blade away, patting his pocket to make sure I saw him do this. And then he crossed himself three times. When the train pulled into the station he got off.

I could hardly believe it and said a prayer of thanks. I then remembered that Gurudev has often said that the mantram is very powerful and could protect us. I had just experienced the proof.

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# THE LEGEND OF THE GOLDEN ELEPHANT

Once upon a time a little boy was playing with some friends on a trash heap not far from his home. He came upon what seemed to be a small toy elephant.

It was quite heavy and damaged. The trunk was broken off and was nowhere to be found. The boy was going to put it in his pocket anyway, but his friends noticed the missing and broken trunk, and pointed out that it wasn't really worth much, so the boy threw it over a cliff into the ocean where it quickly sank in to the deep and out of sight.

On the way home the boy was stopped by an elderly man who said, "My son, I have lost a golden elephant of great value, and I am offering a handsome reward for it. I have only the trunk of it. Have you perchance seen it while at play on the trash heap?"

"Yes," answered the boy sadly. "I found it, but because it was broken my friends said it was worthless, so I threw it into the sea."

"Let us sit down and discuss this," said the man. "Perhaps we can learn something from our loss, for you have lost a reward,

and I have lost a valuable possession, broken by a member of my family and thrown away to hide the truth from me."

"What did you learn?" he asked the boy.

After a little hesitation the boy responded, "I have learned that the well-meaning advice of friends can often be very costly."

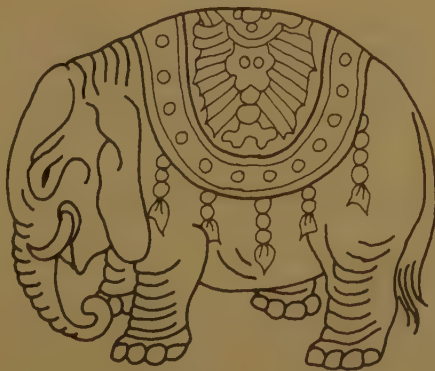
"You are very perceptive," said the man. "And I have learned that one should conduct his family affairs so that no member of it is afraid to speak the truth. Alas, I have not done this."

So, made companions by their common misfortune, and each having learned a lesson

from their experience, the boy and the man formed a friendship which lasted through the years and was more valuable by far than the elephant was in the first place.

Seeming misfortune is sometimes more valuable than an elephant worth its weight in gold. And friendship is more valuable still.

*-reprinted from Voice of Astara, 800 W. Arrow Highway, Upland, CA 91785*





# THE UNSPEAKABLE HAS SPOKEN

by  
Joan Metzner

In the days  
of shepherds and kings  
and angels  
and winged words,  
a FACT of terrifying joy  
burst in  
upon the world.

Unspeakable grandeur  
clothed in unpredictable  
simplicity:

*PEACE TO ALL ON WHOM GOD'S FAVOR RESTS.*

Words repeated so many times in aweful eloquence  
in shimmering sentimentality in stammering depths of faith,

*PEACE TO ALL ON WHOM GOD'S FAVOR RESTS.*

But restless hearts  
find resting difficult.  
I know not why,  
yet I prefer to entertain  
the company of guilt  
than to enjoy  
the re-minding Source  
of absolute approval  
of total acceptance  
of. . .

*PEACE TO ALL ON WHOM GOD'S FAVOR RESTS.*

No one excluded  
not one  
who cannot claim  
God's favor as his own.

And Peace will come  
when I choose to welcome  
favor  
and let favoritisms dissolve.

For there are no  
extra special stories.  
Mary's story,  
Joseph's story,  
Jesus' story,  
the stories of Juan of Guatemala  
Peter of Chicago,  
the Wall Street brokers,  
the Chinese rice farmers,  
are equally special  
equally important.

Some stories take longer to tell  
but it really doesn't matter.  
And some people leave their bodies  
with stories unshared for now.  
And that doesn't matter. . .really.

Sometimes I am afraid of my story  
afraid to get "caught in the act."

Sometimes I hate my story.  
I see only the dark side.

And sometimes, someone assures me  
that my story is sacred.

And once again I hear and say,  
*PEACE TO ALL ON WHOM GOD'S FAVOR RESTS.*

I catch sight of the FACT.  
I see the Light.  
What was once a dark interpretation  
has become a light one,  
very Light.

We are all under God's favor,  
but I don't always  
believe in it long enough  
to enjoy the favor,  
to savor the peace.

But eventually it will come.  
We will all see the catch  
and there will be joy, only JOY,  
as we sing and pray together,

*PEACE TO ALL ON WHOM GOD'S FAVOR RESTS.*

# Integral Yoga Highlights



## Swami Prakashananda

In early June, Swami Prakashananda traveled to the New York IYI in answer to their invitation for her to conduct several workshops. As seems to happen with everyone who journeys to the New York IYI, Prakashanandaji was moved by the dynamism and devotion of the New York sangha.

The classroom was full for her workshop on "Weight Loss through Yoga." Although some attending may have come with the initial idea that they would learn some quick way to a glamorous body, they were soon caught up in the idea Prakashananda impressed upon them of first relaxing and appreciating themselves exactly as they are. She talked about using the Yogic practices to take good care of and respect the body now, not just sometime in the future when it may or may not become "perfect." Using techniques from Raja Yoga and meditation,

one can learn to be peaceful, easeful; and when that happens the reasons behind weight problems become clear and begin melting away. She talked about proper, balanced Yogic diet and Hatha Yoga and how they contribute to a healthy, strong body filled with vitality.

Other workshops by Prakashananda were "Peace in the Midst of Urban Chaos" and "Meeting Life's Challenges." She also had an opportunity to visit with the PWA (People with AIDS) group, which meets weekly at the Institute, and spoke with them about "Connecting with Your Higher Self." Prakashanandaji reported that she saw such hope and courage among the group members; *they gave her* many insights. She felt that Sri Gurudev must be very proud of the service Dr. Purusha Hendrickson and the New York IYI staff are offering to people living with AIDS.





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# DAY BY DAY WITH SRI GURUDEV

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## **SARNIA, CANADA: Yoga for Health and Peace**

Since last August, we had been dreaming of Sri Gurudev's visit to our home. We had met him for the first time in 1983, and since then we had been to Yogaville several times. We always wanted Sri Gurudev to visit us, and we were overjoyed when he accepted our invitation. After that, our days were busy preparing for his arrival. Time passed very quickly, and finally May 18th arrived.

It was a sunny, warm beautiful day—a perfect day for Sri Gurudev's visit. There were about thirty people, including children, from Sarnia and Detroit eagerly waiting to receive him at the Detroit airport. Crossing the Bluewater Bridge to enter Canada, Sri Gurudev remarked, "Who made these boundaries? Man made these boundaries."

In our home people were already waiting for his arrival. Some had driven over 300 km to see him. Gurudev's entrance to our home was in a traditional Indian way, with pada puja and arathi. And we felt that God had come in the form of Sri Gurudev. Sri Gurudev blessed our home, altar, and everyone there. After dinner, Gurudev went to the Canterbury Hotel and Convention Center and rested for a while before the public talk.

At 7:30 p.m. Sri Gurudev entered the Conference Room, which was packed with over 300 people eagerly waiting for his talk to begin. As soon as he entered the hall, one could feel electricity in the air. After a short introduction, Sri Gurudev spoke on the topic of "Yoga for Health and Peace." He started with a question to the audience: "Who can

laugh?" Then he spoke with charm and wit, in a style that everyone could understand. Many of the examples he gave are applicable in everyday life. He said that peace and happiness are within us. No one from outside can disturb it unless we allow it to be disturbed. He also said that selfless service without expectation of the fruit of labor brings a lasting and real happiness. Gurudev said that the aim of Yoga is to achieve a healthy mind and a peaceful body. He quoted extensively from the Bible and the Bhagavad Gita in support of these teachings.

Swami Premananda presented a slide show which showed the LOTUS and the peaceful life at Yogaville.

After the slide presentation, Gurudev answered many questions. In answer to "Is it possible to have God realization without a living Guru?" he said that it is better to have a living guru than a dead guru, because the real guru is never dead. The body is only a vehicle; the guru is something much more than the body. The guru is the teachings and not the physical body which will decompose and pass away. And the teachings are always alive.

"How can I find God If God is nothing? Shall I give up.?" To this Sri Gurudev answered either you become nothing or make God something, because the receptor and the transmitter should be on the same wavelength.

Afterward, people made a long line to talk to Sri Gurudev and receive his blessings.

The following morning, Sri Gurudev came to our house for breakfast. That was the most beautiful time we were blessed to spend with him. Later that morning, he left

for Montreal. Now to refresh these beautiful memories in our minds we watch the video recording of his visit. Although our hearts are full and content from this visit, we are looking forward to many more visits by Sri Gurudev.

*-Chanda Patodia*

### **YOGAVILLE: Guru Poornima**

The moon was full, and so were the days and nights of our annual Guru Poornima celebration. Devotees and friends from all over the world came to pay their respects to Sri Gurudev, his teachings, and service. It was an especially auspicious occasion this year—the 40th year since Sri Gurudev was initiated into the Holy Order of Sannyas by his beloved master Sri Swami Sivanandaji Maharaj. A beautiful ecumenical service started the festivities. Representatives of all the major faiths offered prayers to a central light, symbolizing the one Light from which all faiths come and to which all return. In honoring all paths, we honor our beloved teacher, who has spent so much of his life encouraging ecumenical understanding.

Among our many honored guests during and near this time were Dr. N. Mahalingam of Madras, and Sri Kanagarathnam from Sri Lanka. From Hong Kong, several members of our beloved Harilela family had

traveled—George and Chandra Harilela and Mohan and Camilla Harilela and their children. Mr. Nanik Hemrajani of the Virgin Islands, and Victor and Padma Khubani, their son and their niece, were all with us during this joyous time.

Offerings of music, magic, comedy, dance, and singing were the main elements of the Saturday and Sunday evening programs. In addition, Mohan Harilela and Dr. Mahalingam each spoke eloquently and movingly. One of the many highlights was the preschool children doing a song and dance with top hats and canes.

On Sunday morning, the beautiful new Chidambaram Shrine was dedicated. This peaceful pavilion overlooking the LOTUS now contains a statue of Sri Gurudev; this was unveiled by Dr. Mahalingam during the ceremony. Swami Tyagananda donated the statue, and Dr. Mahalingam's loving help had made it possible for the statue to be carved in India and delivered to Yogaville in time for the Guru Poornima celebration. "This statue is not just meant to commemorate the life or work of one individual, but serves as a symbol for who we really are and the highest ideal that we can achieve," Reverend Jaganath Carrera said in his opening statement.

From the Chidambaram Shrine, everyone went straight to the dedication of Guru



*Dr. Mahalingam, assisted by Swami Arulananda, dedicated the new statue in the Chidambaram Shrine.*





*Dr. N. Mahalingam, Mr. Subramaniam of Coimbatore, and Mohan and Camilla Harilela were among the Ashram's many special guests.*



*Sivananda Hall's main auditorium was filled to overflowing for all the Guru Poornima programs.*



*A small but dynamic ministers' ordination took place near the time of Guru Poornima. Left to right: Reverend Bhagavan Metro, Reverend Jaganath Carrera, Swami Karunanda; the two new ministers, Reverend Durga Glasson and Reverend Arjuna Jyothi, and Reverend Subhadra Jyothi.*

Bhavan. This lovely new building is located between Sivananda Hall and Vivekananda Vihar (the dormitory). In Guru Bhavan are located the main Meditation Hall, regalia, and archives. Prema Venugopalan's beautiful voice chanted as Dr. Mahalingam parted the curtains that enclosed the altar. Sri Gurudev lit the eternal light and waved the arathi flame.

In speaking of the regalia—gifts from all over the world—Sri Gurudev said, "It's the love, not the size, behind all these that

counts. They all come from the heart. They bring so much love. . . When you love, you get love. Real love means unconditional love. . . So, let us learn that truth. No matter how small the littlest things are that we receive from people, let us remember them and the love they bring."

It is with much love that we will remember Guru Poornima of 1989.

-IYM

*reported by Swami Krupananda*



*Sri Gurudev lit the eternal flame for the new Meditation Hall in Guru Bhavan.*

### YOGAVILLE: The 3-D's Work

"Discipline, dedication, and devotion—never forget these 3-D's." With these words Sri Gurudev launched the Natya Adyayana Gurukulam Camp.

The Fine Arts Society, through the dedicated efforts of Mrs. Rukmini Rasiah, Padmarani Rajakumar, and Parameshwari Dinsmoor, had brought a wonderful new event to Yogaville. Master Bharatha Natyam instructors, the V.P. Dhananjayans, traveled from Madras to lead this month-long training in the classical dance of South India. The response leading up to the start of the camp was more enthusiastic than anyone had imagined, and finally the organizers had to limit the number of students to thirty, regretably turning away many more eager people.

The participants were of varying ages and came from different nationalities, and they were all intent students. After totally immersing themselves in Bharatha Natyam every day, they offered a stunning recital to close this year's camp and share with everyone what they had learned.

Sri Gurudev was very proud of the teachers, organizers, and students. He complimented the way they had stayed with the 3-D's and recommended the same kind of dedication for everyone who is following a spiritual path. "That kind of discipline, dedication, and devotion will quickly bring success."

-I.Y.M.

*additional reporting, Swami Krupananda*





*Sri Gurudev, surrounded by the teachers and students from the Bharata Natyam Dance Camp. The V.P. Dhananjayans are standing at the far left; standing at the far right are Mrs. Rukmini Rasiah and Parameshwari Dinsmoor. Padmarani Rajakumar beams in the back row, the third person to the right of Sri Dhananjayan.*



*Another summer highlight was Advanced Teacher Training. Here, the graduates join Sri Gurudev and their instructors. Directly behind Sri Gurudev is Swami Nischalananda; to her right is Swami Asokananda—they were the main instructors. Ram Weiner, coordinator of ATT, is the second person to the left of Nischalananda.*

*"This witnessing part of the mind gets its energy, gets its light from another Supreme Witness. That is the Pure Self, or the God within."*

*-Sri Gurudev*

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*-Sri Gurudev*

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*-Sri Gurudev*

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*-Sri Gurudev*

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*"The mind is constantly changing. But the better part of the mind, the knower, separates itself and becomes still."*

*-Sri Gurudev*

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*-Sri Gurudev*

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*"Discipline, dedication, and devotion—never forget these 3-D's."*

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should not do our part. Let's  
honestly do our part. And then  
leave the rest to God."*

*-Sri Gurudev*

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*"Our intellects have a lot of limitations. They cannot understand everything. At a certain point we have to rise above that in our hearts, through faith."*

*-Sri Gurudev*

*"Even now God is helping you.  
Don't ever think that you are  
alone. "*

*-Sri Gurudev*

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841 Elkins Circle, Virginia Beach 23456	(804) 468-9531
WASHINGTON, D.C. area	
2747 Kinship Dr., Herndon, VA 22071	
WASHINGTON (State)	
27 N.E. 59th St., Seattle 98105	(206) 522-1909
250 S. Humphrey Rd., Clinton 98236	
AUSTRALIA	
0 Mary St., East Bairnsdale 3875 Victoria	03-787-6655
A Alfred St., Norwood, Adelaide, South Australia 5067*	(08) 318-993
3 Spring Hall Pde., Pasco Vale, 3044, Victoria	03-386-0749
BELGIUM	
1 Ave. des Lauriers Ceriaes, B 1950, Kraïnem, Brussels	(01) 731-3874
CANADA	
425 Park Ave., Montreal, Quebec H2V 4G9*	(514) 271-1633
R. #1, Roblin, Ontario K0K 2W0	(613) 388-2446
5 Rance Ave., Toronto, Ontario M6A 1M8	(416) 256-0108
766 Folkway Dr. #51, Mississauga, Ontario L5L 3M3	(416) 820-5804
2735 Green Vale Pl., Victoria, B.C. V8N 1S3	
ENGLAND	
Rosehill Road, Wandsworth, London SW18 2NV	01-871-1816
hanthi Kutiz, 2 Church Rise, Ryton, Tyne & Wear NE403DW	
FRANCE	
Champagne Ciot, Rue Des Kerrmess, Escaillon, 8322 Toulon	91-46-35
8 Rue Scheffer, 75016 Paris *	553-5476
INDIA	
Thettipalayam 641 201 (Via Podanur) Coimbatore Dt., South India*	
Muruga Villa** 20 Pycroft's Garden Rd., Nungambakkam, Madras *	472-375
3-A Race Course Rd., Coimbatore, Tamil Nadu 641018*	
0 Govindasingh Rd., R.S. Puram, Coimbatore, Tamil Nadu 641002*	
NIGERIA	
fo. 3 Sch. Rd., Box 2106, Diobu, Port Harcourt	
SWITZERLAND	
lien Str. 1, 9000 St. Gallen	071-9438-65

